

cluster, growing on the heavenly vine, whose life and riches flow thru this and all the several products of the Spirit in the regenerated soul. It is therefore an individualizing and modification of associated graces, such as love, joy, peace, long suffering, gentleness, goodness, faith, temperance, and the rest against which there is no law.

Now, for this courtesy there is much need and much room. Life in this sinful and selfish world is hard enough at the best. But courtesy would soften many of its ordinary asperities. While it might not materially lighten our burdens, it would greatly lessen the friction with which they are borne. Without it, our intercourse with our fellowmen would be like the grinding of unoiled machinery, full of harsh gratings and complaints of wasted power, but which the oil of courtesy would lubricate and cause to run easily and smoothly. How many heartaches and discouragements might be avoided if men could always find a way of speaking kindly and patiently instead of hastily and pettishly. Much of the unhappiness of the home comes from inconsiderateness in speech and rudeness of behavior. This may all be undesigned and no evidence of a want of real love, but the effect is distressing and hardening.

The home is the first and chief place where the spirit and law of courtesy ought to prevail. Here its first lessons should be taught and its practice be unremitting. Parents must be considerate and respectful in speech and behavior if they would not teach their children rudeness both to themselves and to each other. Let love and mutual respect be sedulously cultivated, and home will not be wanting in the serene joys and happy influences for which God ordained it. From homes thus regulated and refined there will go out into the world those who will brighten and gladden all the walks of life with the sunshine of unselfish cheer and benevolent service.

The Christian man will be courteous in discussion, and will not let a mere difference of opinion ruffle his temper and provoke him to harsh speech. Soundly and strongly entrenched in kindly and humane feelings, he will be able in meekness to instruct those who oppose themselves to the truth, and he will be patient to all men. How charming is the courteous man. How unaffectedly simple and genuine in his manners, how admirable in spirit and how beloved and honored by all sensible and good men. Since it costs so little to be genuinely courteous and does so much harm not to be, let it be the worthy aim to cultivate the dispositions from which this amiable grace has its outflow and repress all those feelings which annoy and embitter the intercourse which we must have with our fellowmen.

"Thousands spend more time in idle uncertainty which to begin first of two affairs, than would have been sufficient to have ended them both."—*Selected.*

## Missions

### PREPARATION FOR MISSIONARY SERVICE

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The work of winning the world for Christ is a veritable warfare with principalities and powers. The evangelizing of the nations is no light and insignificant task. For its accomplishment the best gifts of the church are demanded, and for the successful missionary certain definite qualifications are essential. He must be one who can say, not only at the outset, but every day thru out the years, "The love of Christ constraineth me." He is giving his life to a work which has in it vastly more of monotony than of romance, and has deliberately chosen to cast his lot amidst conditions calculated to depress rather than to stimulate. If, then, the love of Christ constrain him not, nothing else in the world can do so.

But aside from this spiritual equipment, the call of the Spirit to the work, and the indwelling of the Spirit in the worker's heart—without which the missionary will be a disappointment to himself and to those who send him forth—is there not something else upon which emphasis ought to be laid? Is mere personal devotion to the Lord Jesus always sufficient to guarantee efficiency in the missionary? The obvious reply to this is precisely the same that would be given relative to the work of Christian leadership in our own country. The thorough presentation of God's Word to the non-Christian world—this is the work which the church has undertaken. Side by side with our dependence upon the Holy Spirit to enlighten the dark mind, is *this human side*. It is ours to strive to show the reasonableness of the faith which we profess and preach, and to accomplish this, the brightest and best intellectual gifts to be found in the church are needed.

The missionary goes to stand face to face with hoary systems of faith, some of which have not a little to say for themselves. The disciples of Confucius and Buddha and Mohammed and Lao-tze and Dayanand Saraswati are by no means ready to accept our statements as to the superiority of Christianity, merely because we utter them. The preacher not seldom finds himself confronted by representatives of these faiths, whose familiarity with the doctrines of the Christian Scriptures startles him. There are also those amongst them who have become familiar with most of what has been urged against the teachings of the Bible by skeptics of this and earlier ages. It is amazing how quickly anything which may seem to militate against the authenticity or genuineness of any portion of God's Word finds its way to non-Christian lands, and gains utterance from the lips of those who would oppose the message of the preacher in school, or college, or market-place.

The marvelous spread of the knowledge of our English tongue has made it easy for any-

one who fancies that he has anything new to say against Christianity, to say it in quarters where it will meet the missionary. Western agnosticism and all forms of skeptical speculation have, in some quarters, encouraged a revolt against the propagation of the Gospel. The Bradlaughs and Ingersolls, the Blavatskys and Olcotts and Besants, together with the Humes and Voltaires and Paines of the past, are striving, with an activity scarcely less than that of the Christian missionary, to influence great sections of the non-Christian world.

As illustrating the desirability of the best possible intellectual and educational equipment on the part of those who contemplate entering upon the work of a missionary, I would suggest:

1. *Ability to master a strange and difficult language* is of the utmost importance. While a very imperfect acquaintance with a foreign tongue—familiarity with a few words, supplemented by vigorous gesticulation—may enable one to convey something of his thought to the patient and Oriental, who is all the while manfully resisting the temptation to burst forth into laughter, nevertheless the fact can scarcely be too strongly emphasized that the preacher or teacher of Christian doctrine falls far short of the highest efficiency who is unable to meet, on the common ground of familiarity with the speech of the country, those for whom he believes himself to have God's message.

2. A fair degree of *familiarity with the false faith* which we aim, in Christ's name, to undermine and to overthrow, is essential. The mere mastery of a language will not suffice. The spirit or genius of the people must be understood. Their institution, philosophy, literature, and faith we dare not ignore. These must be studied. There can be no effective and true preaching of the Gospel without such study. To pass rapidly from villiage to village with the announcement of certain great and precious truths, but which the inhabitants fail to understand because the preacher is unable to appreciate their attitude of mind and spirit, this, I protest, is not preaching the Gospel effectively or in such a way as to discharge our responsibility.

We must know the main currents of thought in order that we may bring the truths of the Bible to bear upon them. Pantheism, polytheism, atheism, idealism, fetishism, materialism, in their baldest and in their subtlest forms, have to be met. Representatives of one or, it may be, of all of these, are before the preacher as he stands to deliver the formal discourse, or sits amidst the little group to talk to them of Christ. Power to understand and appreciate in very considerable measure the workings of those minds, imbued as they are with ideas which are the product of the thinking of many generations of thinking people, is an indispensable condition of real efficiency. A Hindu was heard to express himself thus: "It is an in-